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The occurrence of the gospel miracles is to be believed, however, on account of the unique evidence offered by the history and existence of the Christian church. Their unique coincidence with Jewish prophecy, the intensity of St. Paul's conviction, and the graphic character of the gospel records, moreover the unique person about whom they are postulated, quite alter the case for gospel miracles as compared with any others for which the author has no place in his apology.

J. W.

COIT, STANTON. *The Soul of America. A Constructive Essay in the Sociology of Religion.* New York: Macmillan, 1914. x+405 pages. \$2.00.

Dr. Coit here sets forth the thesis that religion and patriotism are one and the same thing. The test of the vitality of a religion is to be found by asking whether it is a creative social and political force. In particular, the religion of the Old Testament was such a creative movement; and historical Christianity has disclosed the same power of political evolution and revolution. "It would therefore seem that if somehow the religion of the churches could in each country identify itself with the conscious sense of dependence upon one's nation as the source of one's spiritual life, Christianity and the churches would enter upon a new period of beneficent activity, unprecedented in the world since the first two centuries after Christ" (p. 16).

The primary essential in this revision of religion is the relinquishment of all appeals to supernatural forces. One may, indeed, continue intellectually to believe in God and in superhuman beings if he is rationally compelled to do so; but religion itself must be completely humanized. Churches are to become "parties" in a common social endeavor rather than "sects." Dr. Coit believes that the rituals and current theological phrases of our churches may be so modified as to serve this new purpose; and the latter portion of the book is devoted to showing how this may be brought about. Since the endeavor involves "the elimination of every trace of trust in moral intelligences who are not members of human society" (p. 157) the adaptation which Dr. Coit suggests will appear to churchmen like the elimination of religion itself. Noble as is the social passion of the author, he fails entirely to appreciate the strength and the importance of that cosmic mysticism which is basal in all strong religions.

G. B. S.

DRAKE, DURANT. *Problems of Conduct. An Introductory Survey of Ethics.* Boston: Houghton Mifflin, 1914. xi+455 pages. \$1.75.

This book was evidently prepared to stimulate the discussion of practical moral problems in college classes in ethics. The emphasis is therefore laid on concrete conditions in present-day life in America; and the subjects selected for examination are just those which naturally occur to the college student. The clear analysis of each problem is well suited to direct the discussion toward the main issues. In the hands of a competent teacher it should prove to be a useful handbook.

The first portion of the volume (somewhat more than one-third) is devoted to a sketch of the evolution of morality and an attempt to state the philosophy of moral standards. Professor Drake is a frank eudaemonist, and the book throughout reflects a utilitarianism which leaves one wondering whether the whole story can be told without a more serious appreciation of the idealism which furnishes the motive power to moral conduct.

G. B. S.

POWELL, JOHN WALKER. *What Is a Christian?* New York: Macmillan, 1915. xxiv+201 pages. \$1.00.

One can readily see that the popular addresses in this book would be interesting and edifying to an audience of laymen. They represent a virile, open-minded, and ethically earnest type of religion, concerned with issues of our modern life. By eliminating all traces of legal authority from the teachings of Jesus, Mr. Powell is able to make it appear that "common sense, stimulated and purified by a loyal devotion to the loftiest spiritual purpose," discovers a sufficient inner authority in Jesus' "principles" to yield a modern faith which is at the same time "Christian." The vagueness and flexibility of this norm enable Mr. Powell to find whatever he wants in the teachings of Jesus.

G. B. S.

HASTINGS, J. (ed.). *The Great Christian Doctrines: The Doctrine of Prayer.* New York: Scribner, 1915. xi+448 pages. \$3.00 net.

This is a conservative, traditional, and homiletical treatment of the doctrine of prayer. To the statements which the author makes on his own account, he attaches some of the best things collected from the writings of some great men of the church. In the second part of the book the author deals with two difficulties and objections to prayer, that regarding the world of law and that regarding the goodness of God and his perfect will. No novel treatment of the difficulties is made. The latter part of the volume deals with some practical questions regarding times, manners, and answers to prayer.

J. E. W.

FLEWELLING, RALPH TYLER. *Personalism and the Problems of Philosophy.* New York: Methodist Book Concern, 1915. 207 pages. \$1.00.

This work is an appraisal of the philosophy of Borden P. Bowne. Mr. Bowne's doctrine of personalism as the ultimate ground of being is considered to be the solution of the difficulties in which the various philosophical systems find themselves. The author gives a very brief statement of materialism, idealism, pragmatism, and of the works of Eucken and Bergson, and seeks to show that these systems are driven to the use of concepts that are best given rational content in the doctrine of personalism: That is, such concepts as "Natural Laws," "The Unknowable," and "Vital Impulse." The author does not seek to make any new contribution but to represent personalism as conceived by Bowne as a worthy attempt to solve the age-long problems of unity, truth, error, freedom, and evil.

J. E. W.

HALFYARD, SAMUEL F. *Cardinal Truths of the Gospel.* New York: Methodist Book Concern, 1915. 252 pages. \$1.00.

The author, who is the professor of philosophy and theology in Wesley College, aims to present the essential doctrines of the Christian faith in present-day thought-forms. The "cardinal truths" are to be found in the teachings of Jesus. Concerning the great themes of religion "he has said the last word" (pp. 18, 19). The task of theology is to interpret his teachings by the best thought of the present. The author calls theology "a progressive science," but in his presentation the static element looms large. Though admitting that theology ought to draw its data from all sources, he

contends that Christian experience is the same in the twentieth century as it was in the first (pp. 38, 39). His failure to appreciate modern psychology prevents him from accomplishing thoroughly the very task which he attempts (pp. 211-16).

A. S. W.

MAINS, GEORGE PRESTON. *Divine Inspiration*. New York: Hodder & Stoughton, 1915. xi+171 pages. \$1.00.

This is another volume from the same author as *Christianity and the New Age* which was reviewed in the *American Journal of Theology*, XIX (October, 1915), p. 629. Dr. Mains attempts to show the bearing of modern critical scholarship upon the doctrine of inspiration. For him inspiration is almost synonymous with vision, and operates through an awakened human vision. The Bible is a human book, neither inerrant nor infallible, the inspiration of which lies in its appeal to man's moral responsiveness. The personal element in inspiration is somewhat neglected, and the book impresses the reader as a restatement of the old theological doctrine shorn of some of its most apparent incongruities.

A. S. W.

GRAY, JOSEPH M. M. *The Old Faith in the New Day*. New York: Abingdon Press, 1915. 258 pages. \$1.00.

The author is a Kansas City minister who writes with the purpose of provoking his brethren in the ministry to an appreciation of their task of presenting the old faith in the present. The book makes no claim to be a systematic treatise on theology, but is written in a forceful style and should stimulate him who desires to make his message vital. The constructive part of the book is christocentric. It makes recognition of our indebtedness to the past, but shows how theological conceptions have been transformed by science and democracy. The author makes a strong vindication of the mission of the church, and pleads for a vigorous, commanding message in the pulpit.

A. S. W.

HEERMANCE, EDGAR L. *The Unfolding Universe*. Boston: Pilgrim Press, 1915. xxiii+463 pages, \$1.50 net.

The author is a Congregational minister of a Minnesota town who has become convinced of the value of modern scientific method, and desires philosophy to benefit thereby. He defines the function of philosophy as the interpretation and arrangement into a consistent whole of the facts which the sciences have gathered. Any philosophy to be satisfying must be reached inductively. The author has evidently labored arduously to place himself abreast of recent thought in the leading sciences. While the book disavows any claim to be a "treatise of the new knowledge in the various fields," it nevertheless includes concise discussions of the accepted hypotheses current in the astronomical, physical, biological, chemical, psychological, and sociological sciences. The chapters are arranged in four divisions under the physical, the organic, the psychical, and the spiritual. In the fourth of these, religious or spiritual phenomena are discussed, and there is considerable material valuable to the student of the psychology of religion. The matter of the logic of religion concerns the author very little. Religion is defined as "an accumulation of ideas about a particular side of human life," the field being that of ideas relative "to the soul of man, especially after death, and to the spirits supposed to surround man." Although religion makes use of ideas,